

فضائل اعمال

FAZA'IL -E- A'MAAL

Part 8
Six Fundamentals



فَضَائِلُ أَعْمَالٍ

FAZA'IL - E - A'MAAL

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Part 1 Stories of Sahabah

Part 2 Virtues of The Holy Qur'aan

Part 3 Virtues of Salaat

Part 4 Virtues of Zikr

Part 5 Virtues of Tabligh

Part 6 Virtues of Ramadhaan

Part 7 Muslim Denegeration And Its Only Remedy
Maulana Ihtishaamul Hasan Kaandhlawi

Part 8 Six Fundementals
Maulana Aasiq Ilahi

Glossary

Six Fundamentals

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah most Gracious, most Merciful.

First Lesson: Kalimah Tayyibah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Laa ilaaha illallaahu, Muhammadur-Rasulullaah.

This kalimah is just a sacred pledge of man with Allah. That is, when a believer solemnly reads this kalimah, he admits before Allah that he is His sincere and faithful servant, he will obey His commandments, and will avoid all the forbidden things. Therefore, one must keep in mind four important points about this kalimah: First, he should remember its words in the correct form. Second, he should remember its correct translation. Third, he should remember its exact meaning. Fourth, he should observe its practical requirements, and act accordingly!

Its Words and their Translation

This kalimah has two parts; first: "Laa ilaaha illallaah"; second, "Muhammadur-Rasulullaah"; and their translation is:

"No one is worthy of worship but Allah, and Muhammad is His true Messenger."

The Meaning of this Kalimah

When a believer admits that no one is worthy of worship but Allah, it necessarily means that he should worship none in the whole universe, but the Almighty, and should bring no partner to Him in worship, concerning all the principles of Islam. He should believe Him to be his sole guardian and Helper in distress, to be present everywhere, seeing and hearing everything in the world. He should trust in His guidance, and should faithfully obey His commandments; moreover, he should not follow the customs and usages, that are contrary to His command-

ments. In all the affairs of his life, he should follow the teachings of the Holy Qur'aan; he should hope for His mercy, and should fear His wrath; he should completely rely upon Him for his guidance!

The second part of the kalimah, that is, "Muhammadur, Rasulullaah" means, that after believing in the unity of Allah, when I would desire to follow the commandments of Allah, I cannot do so unless I keep Muhammad (Sallallahu alaihe wasallam) my instructor and guide to the Right Path. That is, I will worship Allah just as he has told me; he is a faithful and true messenger of Allah, who taught us nothing of his own will or desire. The obedience of Rasulullah (Sallallahu alaihe wasallam), is really the obedience of Allah, and love for him, is love for Allah; one must believe that to be obedient to him is an obligatory thing, and he should submit to his orders, without any objection. Whatever he has told us of the unseen things like angels, like Hell, Paradise the incidents in the grave, and the Resurrection, we must believe in them, though we could not understand them. We must believe that the method of living, which he has told us, and has behaved himself accordingly, is the method which has been appreciated by Allah; and anyone who acts contrary to it, does not tread the Right Path, and is not loved by Allah.

The Requisites of Kalimah Tayyibah

When a Muslim has firm faith in the kalimah, undoubtedly he becomes a true believer, and then he has to abandon all the forbidden things, and to observe the commandments of Allah. That is why Rasulullah (Sallallahu alaihe wasallam) has said, "The first effect of 'Laa ilaaha il-lallaah' is that it should prevent its reader from all the forbidden things." Therefore, the reader of such a sacred kalimah must observe the commandments of Allah on all occasions. He should keep them in mind in marriage, on death, on taking meals, on going to sleep, on waking up, on deals, and on all other occasions; he should faithfully observe the commandments of Allah, and should give up the forbidden things.

The Benefits of the Kalimah

This kalimah has many spiritual benefits. Rasulullah (Sallallahu alaihe wasallam) said, "The most distinguished

zikr is 'Laa ilaaha illallaah'. Again he says, "Read the kalimah a hundred times every day, for it is the best compensation for one's sins, and no good deed is better than it." In another hadith he says, "Whoever reads 'Laa ilaaha illallaah' a hundred times in the morning, and a hundred times in the evening shall have the reward of one who has released ten slaves from the posterity of Ismaa-eel (Alayhis salaam)" In another hadith Rasulullah (Sallallaho alaihe wasallam) says, "Keep your faith fresh by reading and observing 'Laa ilaaha illallaah.'"

Second Lesson: Salaat

When a Muslim has firmly believed in Kalimah Tayyibah, he has made a sacred pledge to obey all the commandments of Allah; of which the first and foremost is salaat which must be observed by every adult, male or female, five times a day. In other words, those who perform the prayer regularly, after believing in the kalimah, they practically fulfil their promise with Allah, made through the kalimah; and those who are not regular at the prayer, they practically belie their promise with Allah, to be His faithful servants: of them said Rasulullah (Sallallaho alaihe wasallam) "Whoever abandoned the prayer intentionally, he become an infidel". In another hadith he says, "Whoever gave up the prayer, he will be raised among Qaaroon, Fir'own, his minister Haamaan, and the famous hypocrite Ubayy bin Khalaf, on the Day of Resurrection."

Next to the kalimah, prayer is the most distinguished of all good deeds. It has been mentioned in the hadith that the first thing brought to account on the Day of Judgement, will be the prayer. If one's prayer is perfect in every respect, he will certainly attain salvation, otherwise he will be deprived of all the boons and favours of Allah, and will suffer a great loss. Therefore, one should observe the prayer at the appointed times, with good wudu and complete devotion, that one may not be raised with the infidels, and should be delivered from the hell-fire.

Whatever is read in the Prayer (that is, 'Subhaanak-Alahumma' and Attahiyyaat etc.), should be remembered well, that no mistake should occur during the prayer. One must know the fardh, the sunnah, and all the conditions of prayer, so that it may be correct, and by having concentration, it should be performed well.

A great merit of the prayer is, that all the limbs of a

worshipper, namely, hands, feet, head, waist, nose, forehead, tongue etc., are wholly and solely devoted to Allah, that is, every part of a worshipper's body is engaged in an exercise of the obedience of Allah's commandments. If a Muslim performs the prayer with all its conditions, he is not likely to commit sin by any limb, on times other than the prayer. It has been mentioned in the Holy Qur'aan that the prayer prevents a Muslim from shameful and forbidden things. The believers have been commanded hundreds of times in the Holy Qur'aan to perform the prayer properly. In the hadith also the prayer has been enjoined and emphasised many a time. For instance, Rasulullah (Sallallahu alaihe wasallam) said, "One's sins from one prayer to another are forgiven by Allah".

In another hadith he says, "If one has a stream at one's door, and he has a bath in it, five times a day, he will have no dirt on his body; similarly if one performs the prayer five times a day, his sins will be pardoned by Allah, and he will be clean of them". In another hadith Rasulullah (Sallallahu alaihe wasallam) says, "When your children are seven years old, instruct them to perform the prayer, but when they are ten years old, beat them to perform the prayer."

Prayer with Congregation

Rasulullah (Sallallahu alaihe wasallam) says in a hadith, "The prayer with congregation is granted a reward twenty-seven times more than the prayer performed alone". It has also been mentioned in a hadith that Rasulullah (Sallallahu alaihe wasallam) intended to burn the houses of those who did not visit the masjid to perform the prayer with congregation, but he abstained from doing so, because of children and women. Ibn Mas'ood (Radhiyallahu anho) says, "During the time of Rasulullah (Sallallahu alaihe wasallam) only that hypocrite dared neglect the prayer who was a declared hypocrite." It has also been mentioned in a hadith that performing the night prayer with congregation begets the reward of prayers till midnight; and performing the morning prayer with congregation, begets the reward of prayers during the whole night.

The right way to perform rukoo' and sajdah

Rasulullah (Sallallahu alaihe wasallam) says in a

hadith, "Allah does not look to the prayer of one, who does not keep his waist straight in the prayer (he prays lazily)". In another hadith he says, "The worst kind of theft is the theft of prayer". His Companions asked, "What is the theft of prayer?" He answered, "The theft of prayer is, not to perform the rukoo' (bending the knees) and sajdah (prostration) properly, with full time and attention."

A prayer out of time

Rasulullah (Sallallahu alaihe wasallam) said, "It is the prayer of a hypocrite to cause delay in prayers, and to wait for sun-set; so when it becomes dull, he gets up to perform it just as a custom, and he remembers Allah but little."

Third Lesson

Knowledge and Zikr

There are two important subjects in this lesson; first, knowledge, second, zikr (that is, remembrance of Allah). There are so many sayings of Rasulullah (Sallallahu alaihe wasallam) which stress the utility and distinction of these two things. For instance, a hadith says, "Beware! This world, and whatever is in it, is cursed by Allah, with the exception of prayers, and zikr, and the religious scholar, and the religious student".

Therefore, every Muslim should try his best to achieve the high standard of knowledge and zikr.

Knowledge

Only that knowledge is appreciated by Allah, which takes a man nearer to Him, and enables him, to observe His commandments. So much knowledge of the religion of Islam, as would purify and strengthen one's faith, is obligatory for every Muslim man and woman. When a servant of Allah has entirely submitted himself to Allah, and has promised to observe His commandments, it is indispensable for him to know all His commandments, and the method of worship. Yes, he should have a perfect knowledge of prayers, fasting, poor-rate, hajj; of mutual dealings in everyday life, the true Islamic culture, and other important aspects of Islamic way of living. Every Muslim should particularly know those basic things about Islam, the ignor-

ance of which is likely to commit sins; and when he has got the knowledge of these things, he must observe them in a practical form, for it has been mentioned in a hadith, "Verily, the worst punishment of Allah will be inflicted on those on the Day of Judgement, who have been scholars of religion, but did not practice it themselves".

The distinction of a scholar and a student

Rasulullah (Sallallahu alaihe wasallam) has said in a hadith, "Anyone who shows the Right Path to a Muslim, is like one who has already observed Allah's commandments". Another hadith says, "A thousand worshippers are not so annoying and deadly to Shaytaan, as one person who has achieved perfect knowledge about Islam". Another hadith says, "Anyone who died during the period of attaining knowledge about Islam, his class in Jannah will be only one stage below the Ambiyaa". Another hadith says, "The best person among you is he, who has learned the Holy Qur'an and then teaches it to other Muslims". Rasulullah (Sallallahu alaihe wasallam) says in another hadith, "May Allah keep that person fresh and healthy who listens to my instructions, and then delivers them to others, exactly as I have spoken".

To leave home for the sake of knowledge

Rasulullah (Sallallahu alaihe wasallam) has said, "Whoever left his home for the sake of knowledge (about the Holy Qur'aan and Islam), he will be honoured as one, who has entirely devoted himself to Allah".

The service and help for a student of Islam

It has been mentioned in a hadith, that Rasulullah (Sallallahu alaihe wasallam) while addressing his followers said, "Undoubtedly, the coming generation will follow you, for you have followed me. After me people will come to you from remote places to attain the knowledge of Islam. So, when they visit you, it is my will, that you should entertain them well". That is, when the student of Islam visit you, serve them properly, sit in their society, and be courteous to them.

The use of scholarly meetings

Rasulullah (Sallallaho alaihe wasallam) says in a hadith, "When certain people gather together in the House of Allah (that is a masjid), and they read the Book of Allah (i.e., the Holy Qur'aan) to one another, they are blessed with spiritual consolation and Allah's mercy, the Angels assemble around them, and Allah remembers them among His courtiers (Angels)".

Zikr

The second part of the third lesson is zikr. The highest degree of zikr is that a believer should be entirely devoted to Allah, and should never forget Him. This standard of zikr is achieved by constant spiritual exercise, and by continuous remembrance of Allah. Those who have realized the spiritual benefits of zikr, they do not neglect it for a single moment of their life. Rasulullah (Sallallaho alaihe wasallam) instructed a companion of his with the following words, "Keep your tongue always busy with the remembrance of Allah". In another hadith he says, "When some people gather together in an assembly, and then get up without remembering Allah, be sure that they sat around the dead body of an ass, and left it; therefore such an assembly will be a sorrow to them on the Day of Qiyaamah".

The true believers should remember Allah most often, and by contemplating the wonders of His creation, they should glorify Him, and thereby strengthen their love for Him. The more they remember Allah, the better will be their good deeds, the stronger their faith and knowledge. Then, they will have more and more love for Allah, and their service to Him will be more sincere and realistic. Particularly, during the Tabligh journey they should not forget Allah for a single moment. If all the daily prayers, which are mentioned in the hadith, viz, prayer for going to sleep and waking up, prayer at the end of a meeting, prayer for the beginning and the end of the meals, prayer for entering home and going out, prayer for starting a journey, and prayer for returning from it, prayer for riding an animal (or any other transport), prayer for entering a new town or a city etc., are remembered well, and are read on the relevant occasion, naturally the exercise of the remembrance of Allah can be improved to a great extent. No amount of time

is sufficient for a sacred thing like zikr, yet most spare time should be devoted to the same; but the least thing that every Muslim can do, is to read the kalimah, and Durood Sharief, and Istighfaar (each a complete Tasbeeh) every morning and evening; moreover, a time should be fixed for the recitation of the Holy Qur'aan. Even some worldly loss can easily be tolerated for the boundless boons of Allah, that are going to be granted to a believer in the next life!

The preference of zikr

It has been mentioned in the hadith that zikr purifies and enlightens the heart. Another hadith says that nothing saves a Muslim from the chastisement of Allah, more than zikr. Another Hadith says that amongst the negligent, one who remembers Allah most often is like a glowing lamp in a dark house. A hadith of Bukhaari says, "One who remembers Allah, is remembered by Him among His courtiers (Angels)". Rasulullah (Sallalloho alaihe wasallam) in another hadith says, "Anyone who remembers Allah most often, is so much preferable to a person, who distributes a great amount of money in the way of Allah". (Targheeb)

Fourth Lesson

Honour for a Muslim

The gist of this lesson is that every Muslim should realise the rights of other Muslims, and should observe them practically, according to the order of the classes and ranks of his brethren in Islam. Particularly, he should have great regard for the honour of a Muslim, who deserves reverence by all means, for he has the light of faith in his heart. Rasulullah (Sallalloho alaihe wasallam) says in a hadith, "He is not one of us, who does not respect our elders, and does not show mercy to our youngsters and is not respectful to our scholars". Another hadith says, "Only a hypocrite could insult these three person; first, an aged Muslim; second, a religious scholar; third, a Muslim king, who observes justice".

According to the teachings of the Holy Qur'aan, and hadith, here are the most important qualities of a true believer. He should realise the rights of Allah's creatures, and should be polite and humble to them. He should like for others, what he likes for himself. He should not be envious

of others, nor should he have malice about them. He must not be proud. He should be courteous and loving to all. He should be the first to greet a Muslim. He should be generous enough to pardon those who have offended him. He should go to visit the sick. He should respect all just as he respects himself. He should avoid back-biting. He should overlook the weaknesses of others. If anyone consults him, he should give him the right and honest counsel. He should give financial help to the poor and the needy. He should not rejoice in the misery of others. And the most distinguished and valuable service to a Muslim is that he should be instructed with a firm faith in Allah, in the Day of Judgement, and to be prepared for it with a lot of good deeds, so that he should be delivered of the chastisement thereon. Undoubtedly, this is the best service to a brother in Islam.

Islam has instructed all the Muslims with a collective life, and has enjoined unity to them, that they should provide peace and prosperity for one another. For instance, they have been instructed to put on their best clothes, and apply perfume to them for the Jumu'ah and the Eid prayers; they have been prevented from jumping over the necks of the worshippers, or to sit between two persons without their permission, or to remove anyone from his sitting place. Rasulullah (Sallallahu alaihe wasallam) says, "A true Muslim is he, who does not offend any other Muslim with his tongue or hand; and a true believer is he, who does not cause any loss to another believer". In another hadith Rasulullah (Sallallahu alaihe wasallam) says, "That person will not enter Jannah, whose neighbour is not safe from his offence".

These sayings of Rasulullah (Sallallahu alaihe wasallam) clearly indicate that a believer should behave so courteously towards others, that they should never fear trouble or a loss from his quarters.

In another hadith Rasulullah (Sallallahu alaihe wasallam) says, "Whoever helps a poor and miserable person, Allah will grant him seventy three rewards, of which only one would be sufficient to put his affairs aright in this world, and the other seventy two rewards will sublimate his ranks in the life hereafter". Another hadith says: "When a Muslim leaves his home to see another Muslim, seventy thousand angels see him off, and all of them bless him with the mercy of Allah". Rasulullah (Sallallahu alaihe wasallam) says about a co-traveller, "Only that person is

your chief in a journey, who serves his companions best; no one can supercede such a person, except a martyr”.

Fifth Lesson

Sincerity of Intention

This is also called the “correction of intention”. That is, whenever a person intends to do something good, he must not be tempted by some wordly interest, but should do it purely for the pleasure of Allah, and to have its reward in the life hereafter. This purity of intention can be achieved only when he has a firm faith in the reward which Allah and Rasulullah (Sallallahu alaihe wasallam) have promised for our good deeds, and, therefore, the hope of this reward should be our motive in good deeds. That is why Ra. ulullah (Sallallahu alaihe wasallam) has said, “The reward for your deeds depends entirely on your intention, and everyone is paid in accordance with the nature of his intention”. It means, that it is not merely the action which ensures a reward from Allah; but it is the sincerity of our intention, which will ensure it. If an action is void of good intention, and is undertaken for the sake of passion, or to please men, or to attain some wordly interest, then it is hollow, lifeless and deserves no reward from Allah. A hadith to this effect says, “All the deeds of men will be gathered together before Allah, on the Day of Qiyaamah; of them only the deeds which are purely done for Allah, will be separated, and the rest will be thrown into hell”.

(Targheeb)

When certain good deeds are done purely for Allah, it is called “Ikhlaas” and whenever a believer intends to do something based on sincerity, the evil self, or the Shaytaan cause hinderances in his way. Therefore it is indispensable to sincerity that one should forsake the wordly temptations, and should believe in the everlasting boons and favour of the life hereafter. Those who have realized the value of sincerity, they apply it to their worldly affairs also. They observe the sincerity of intention in eating, drinking, sleeping, awaking, walking, earning their living etc., but this standard of sincerity cannot be achieved without the company of saints and devouts. As an example, our religious scholars have told us that by observing fasts, if someone desires its reward and good health at the same time; or,

if by undertaking a pilgrimage, one wishes reward, recreation, and safety from the enemy; or, if by giving alms to a beggar, one has an intention to have its reward from Allah, appreciation from the onlookers, and to silence the beggar, then all the above-mentioned deeds will be void of sincerity. A companion of Rasululla (Sallallaho alaihe wasallam) asked him, "What is faith?" He replied, "Another name for faith is sincerity!" (Targheeb) In another hadith Rasululla (Sallallaho alaihe wasallam) says, "Observe sincerity in your deeds, then even a few good deeds will have the reward of great virtue for you!" (Targheeb). Another companion of Rasululla (Sallallaho alaihe wasallam) asked him, "One man participates in the holy war for the sake of riches, and another man participates in it for the sake of reputation, that he may be called a hero; say, O Messenger of Allah, who is fighting in the way of Allah?" He answered, "Only that person fights in the way of Allah, who wants to propagate and establish the truth told by Him (in the Holy Qur'aan)". (Bukhaari, Muslim)

Those who do not desire the pleasure of Allah by their deeds, but wish only the worldly achievements, they are certainly hypocrites, and this (hypocrisy) is a disease of the heart, which our spiritualists say, is the root of all evils. Once Rasululla (Sallallaho alaihe wasallam) said to his companions, "The thing I fear most in your actions, is smaller polytheism". His companions asked, "What is smaller polytheism?" He answered, "Show (of one's good deeds!)" Another hadith says, "Whoever made a show of his prayer, or fasting, or charity, he committed polytheism". Another hadith says, "There is a pit of sorrow in Jahannam, of which Jahannam even seeks refuge, of Allah; those worshippers, who make a show of their worship, will be thrown into it".

Sixth Lesson

The spare time

A believer should spare as much time as possible; for the preachment of the commandments of Allah, even if he has to leave his home and family for this noble cause. During this stage of life one should exercise the previous six lessons, for a long experience has told us that by sticking to one's home and family and the business, one cannot

learn or teach the principles of Islam, nor one can adopt the original and traditional Islamic culture, particularly in this age of materialism.

Therefore, one should get rid of worldly engagements, to serve Allah and His true religion. In this course, a believer should join the group of the preachers of Islam, and should call those to the right path, who are lost in this fleeting world, and have forgotten immortal life hereafter.

To call the wrong doing and negligent people to Allah, and to instruct them with His commandments, was really the duty of the Ambiyaa, which has now been entrusted to the Muslims. The true following of Rasulullah (Sallallahu alaihe wasallam) requires that every Muslim should devote himself to his service, and should sacrifice everything for the preachment of his true religion (Islam). Just as Rasulullah (Sallallahu alaihe wasallam) himself bore so many troubles for the sake of Islam, similarly every follower of his should also follow his footsteps.

The companions of Rasulullah (Sallallahu alaihe wasallam) had properly realised the requisites of Tabligh, and, therefore, they tolerated the troubles of this world, for the sake of the boons and favours of Allah in the next life. They gladly devoted themselves to the service of Allah, and preferred the needs of religion to the needs of worldly life. Sometimes, they ate leaves, or a single date, and walked barefoot on long journies, in the way of Allah. During the time of the Sahabah it was necessary to propagate Islam, and to spread it far and wide, but today we have to revive it; just as those believers performed their duty by the sacrifice of their lives, we should also follow their example.

Leaving one's home and family for the cause of Allah, has great rewards for the subject, in the next life, just as Rasulullah (Sallallahu alaihe wasallam) has clearly told us.

Rasulullah (Sallallahu alaihe wasallam) has said, "Whoever spends his morning or evening in the way of Allah, his reward will be much better than the whole world, and whatever is in it." (Bukhaari and Muslim). In another hadith he says, "The fire of Jahannam will not reach anyone whose feet become dusty whilst he is on the path of Allah."

When we instruct the servants of Allah with His commandments, it means we have fulfilled the duty of Tabligh, and have revived it, for Rasulullah (Sallallahu alaihe wasallam) has said, "When people see others committing sins,

and do not prevent them from the same, soon Allah will inflict a punishment on them, which will affect the common folk, as well as the distinguished persons".

A hadith of Tirmizi Sharief says, "I swear by Allah, you must command people with good deeds, and prevent them from forbidden things, or soon Allah will inflict a severe punishment to you, and then your prayers even will not be heard by Him!"

A verse of the Holy Qur'aan says,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ○

"There must be a group among you, who should invite people to good, and should induce them to legal things, and should prevent them from illegal things; and certainly these will attain salvation".

Another verse says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"O Muslims! You are the best nation, who has been chosen for the guidance of other nations; you command people with virtue, and prevent them from vice, and have a firm faith in Allah!"

It has been reported by Abu Darda (Radhiyallahoh anho) that Rasulullah (Sallallahoh alaihe wasallam) said, "You must induce people to good deeds, and prevent them from bad ones, otherwise Allah will bring such a tyrant sovereign over you, who will not respect your elders, nor will he show mercy to your youngsters; then the prayers of your pious people even will not be granted by Allah; if you called Him, He will not pardon you!"

Seventh Lesson

To quit vanity

This lesson will explain the most important requisites of piety. A Muslim should spend every moment of his life in the achievement of the eternal boons of the life hereafter. He should not only avoid the sins, but also the vain and destructive customs of his age, which affect our religious principles and beliefs so badly. Though there may not be sin in so many deeds and hobbies, yet they are a sheer waste of time and energy, and we could do some other constructive things during that time. This is the characteristic of a true believer that he spends his time only in virtuous deeds, remembers Allah as much as possible, avoids all forbidden things, does not indulge in vanity, and is polite and humble towards other Muslims. If one does not avoid vain talk and vain deeds, one is likely to indulge in shameful sins. It has been mentioned in a hadith that when a companion of Rasulullah (Sallallahu alaihe wasallam) died, a Muslim said to him, "I deliver to you the happy news of Jannah!" When Rasulullah (Sallallahu alaihe wasallam) heard these words, he said, "You are giving him the happy news of Jannah, while you don't know he might have indulged in vain talk, or, have been a miser in spending a thing for the good of others, which does not decrease by use". This evidently means that one should be very cautious in talk, and should avoid vanity, for one's tongue is likely to talk nonsense.

Another hadith says, "A man does not slip so much by his feet, as by his tongue".

Another hadith says, "Sometimes a man speaks an offensive and sinful thing unconsciously, by which he is thrown into hell deeper than the distance between East and West!"
(Bukhaari & Muslim)

Therefore, every believer should be cautious in his talk, and should spend every moment of his life in good deeds. He must avoid vanity, particularly, during the period when he has left home to learn his religion, or to preach the same.

Someone asked Luqmaan the philosopher, "How did you attain so much wisdom?" He answered, "Because I speak the truth, pay the securities to their owners, and avoid vanity!"
(Muwatta Imaam Maalik)

Hadhrat Sahl Tastari says, "Anyone who desires that the qualities and signs of the truthful should be revealed to him, he must not eat anything but pure and legal, and should follow the Sunnah very strictly". (Ihya-ul-Uloom)

In another hadith Rasulullah (Sallallahu alaihe wasalam) said, "The perfection of one's faith in Islam, requires that one should give up vanity altogether".

The Holy Qur'aan mentions a great quality of true believers,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ○

"Those who do not indulge in vanity!"

N.B.—All the ahaadith, which have no references have been quoted from Mishkaat Sharief.

The requisites of a journey for Tabligh

1. When a believer has determined to undertake such a journey, he should say the following prayer,

اَللّٰهُمَّ بِكَ اَصُوْلُ وَبِكَ اَحْوَلُ وَبِكَ اَسِيْرُ

"O Allah! I attack the enemy with your help, I plan my work with Your help, and I walk on the earth with Your help".

2. When he has left home, he should read,

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا اَحْوَلُ وَلَا تَوْفَءَ اِلَّا بِاللّٰهِ

"I start my journey with the name of Allah, I entirely depend on Allah; the power to do good and to avoid evil is from Allah".

3. The group of preachers should have a leader in this journey, who can be another person than the leader of the group.
4. When he rides and puts his feet in the stirrup, he should say "Bismillaah" and when he sits on the back

of the animal, he should say "Alhamdu lillaah"; and then he should read this verse,

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
وَإِنَّا إِلَىٰ سَرِّهَا مُنْقَلِبُونَ

"Glory be to Allah, who has subjected this animal to us, and we could not overpower it without His help; and at last we have to return to our Sustainer!"

"Then he should say "Alhamdu lillaah" thrice, and then "Allaahu Akbar" thrice, and then he should say,

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا
يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

"O Allah! You are clear of evil; I have been unjust to my soul; therefore, forgive me, for no one pardons sins, but You!"

5. When he has ridden, and the animal walks, or, when he himself begins to walk, he should say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْخَوَرِ
بَعْدَ الْكُورِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالنَّسْلِ

"O Allah! I seek Your refuge from the hardships of this journey, and from the calamities of my return, and from failure after success, and from the ill prayers of the oppressed, and from loss of wealth and my family".

6. When he ascends some high place, he should say "Allaahu Akbar" thrice, and when he descends, he should say "Subhaanallaah" thrice; and when he passes

through a plain or a stream, he should say "Laa ilaaha illallaah" and "Allaahu Akbar" (Hisn)

7. When he has to walk on foot, he should be pleased to do so; rather he should prefer to walk on foot, for this is a Sunnah of Rasulullah (Sallallahu alaihe wasallam) and his companions. Hence, he should get himself used to the troubles of this journey, which is a source of Allah's boons and favours, in the next life.
8. If his foot slips somewhere, or hits some obstacle, he should say "Bismillah". (Hisn Haseen)
9. When he sets foot at some station or destination, he should say,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

"With the complete words of Allah, I seek refuge from the evil of whatever He has created".

10. When he enters some village or a city, he should say thrice,

اللَّهُمَّ بَارِكْ لَنَا فِيهَا

"O Allah! let it be auspicious for us."

Then he should say this prayer,

اللَّهُمَّ ارْزُقْنَا جَنَّاها وَحَبِيبَنَا إِلَى أَهْلِهَا وَحَبِيبَ صَالِحِي أَهْلِهَا إِلَيْنَا.

"O Allah! Let us enjoy the fruits of this city, and infuse our love into the hearts of the people of this city, and cause the love of the pious of this city in our hearts".

(Hisn Haseen)

11. He should serve his companions as much as he can, and should take pride in it. It has been mentioned in a hadith, "Only that person is your leader in a journey, who serves you more than him, except a martyr".

(Mishkaat Sharief)

The duties of a leader

Here are the duties of a leader on a journey of religious preachment:

1. He should provide comfort for his companions. He should consult his companions, and if he disagrees with anyone on a certain topic, he should not discourage him, and should tell him the utility of another's opinion, whose counsel is more useful.
2. He should not be hard upon any companion, and should not speak to him in the tone of command.
3. He should behave towards his companions, according to their status.
4. If some of his companions are capable of speech, he should give them an opportunity to deliver a speech, and if somebody's speech is not according to the aims and objects of the group, he should prevent him from the same in such words, as would not displease or dishearten him.
5. He should prevent his companions from vain things in a polite and favourable manner.
6. He should instruct them with the morning and evening zikr, particularly when they are out for Tabligh work.
7. He himself should appoint a leader for preachment, a leader for mutual talk, and if he does not find any efficient person for this purpose, he himself should adopt this office.
8. During the journey even, he should instruct his companions to remember the Tabligh lessons well; he should advise them to remember the prayers for all occasions, by heart.
9. He should entrust the ignorant to the scholars, that they may learn prayers, etc., from them.
10. If he thinks it proper, he should distribute various duties among his companions. For instance, some of them should awake others for the Tahajjud prayer, some of them should lead them for Chaasht and Ish-raaq prayers, and some of them should instruct others with morning and evening zikr.

11. If there is some friction among his companions, he should reconcile them.
12. He should instruct his companions again and again, with the fear of Allah, and preparation for the next life, and should solemnly advise them in the following words: "We have left our homes to reform ourselves, before we reform others. Our real aim and object during this journey is that being in the company of the pious, and the God-fearing, we should strengthen our relationship with them, should perform our prayers in the best possible manner. Thus we should remember Allah as much as possible, should serve one another sincerely, and should devote ourselves to all good deeds, preventing ourselves from forbidden things. All the time that we have devoted to Tabligh work, is not ours at all, but for the promotion and establishment of the true religion of Allah. Therefore, we should make much of this time, and should learn and teach our religion. We lost our lives in vanity, but at least now we should spend the rest of our life, just as a true Muslim would do. We should fulfil the requisites of this journey at their best".

Knowledge and zikr

1. The subject of the teachings of the Tablighi group is to have a comprehensive and reliable knowledge of Islam, and to preach the same to other Muslims so that they have a keen interest in Islam. Moreover, this group must know the promises and the commandments of Allah, and should observe them practically.
2. In the education course of this group the prayer and the Holy Qur'aan have a great importance, but the time which is required to learn these things perfectly, cannot be acquired on this brief Tabligh journey. Therefore, the companions are expected to realize the importance of salaah and learning the Holy Qur'aan, during this journey, that they should devote more and more time to this subject, in the future.
3. The members of the group should also contemplate their past life, and they should be sorry for not devoting themselves to Tabligh work in the past, and they should seek Allah's forgiveness. And those who are

still ignorant of their religion, should be sorry for their negligence, and should repent for the future.

4. In all the spare time they should remember Allah; they should engage in zikr not only their tongue, but their heart also.
5. Those who know their religion, should teach it to others as a duty, and those who are still ignorant about it, should learn the same very attentively.
6. One cannot learn all the teachings of the religion only by studying the books, or by listening to the orators; knowledge of Islam and the practice thereof are indispensable to each other, and perfection in faith cannot be acquired without action. Therefore, one must practise what he knows, and should also instruct others with the same.
7. All the mistakes that one commits during the reading of the Holy Qur'aan, or the prayer, their correction should not be limited only to the teaching class, but one should try his best to correct them during his leisure at home.
8. All the members of the group should sit silent and respectfully in the class, while they are instructed, and should not pay attention to anything else; only the leader of education should correct their mistakes, but others should keep silent, and having regard for Allah and His Messenger, they should sit motionless, as if birds were sitting on their heads.
9. In the circle of instruction the following things should be observed very attentively.
 - (a) The teachings of the Holy Qur'aan, particularly in relation with the principles of Islam; all the possible mistakes concerning ذ Thaal, ز Zaa, س Seen, ص Saud, ح Haa, ه Haa, ع Ayn, ا Hamzah, ت Taa, ط Tau, - Fatha/Zabar etc., should be avoided with great care.
 - (b) The words of Kalimah Tayyibah should be remembered properly, and their meaning should be understood thoroughly, so much so that everyone should believe that Islam is incomplete without putting the kalimah into practice.

- (c) The basic conditions and requisites of salaah should be learnt well; whatever is read in salaah, should be remembered well; the reward of salaah should be stressed, and the punishment for neglecting it should be told again and again; moreover, the methods to attain concentration in salaah, should be practised.
 - (d) All the punishments that are mentioned in the Qur'aan and hadith, for neglecting the requisites of salaah, kalimah, reverence for a Muslim, Islamic knowledge, zikr, Tabligh work etc., should be told to the students; moreover the reward for observing them should also be explained, from reliable books.
 - (e) The important features of the life of Rasulullah (Sallallahu alaihe wasallam) should also be told to the class. For instance, how he observed the Prayers, and how he led his daily life. Thus, by studying the biography of Rasulullah (Sallallahu alaihe wasallam), and his companions, a Muslim should learn that in spite of troubles and obstacles, how they preached Islam far and wide, and how they dealt with their families and business, being true and just to everyone.
 - (f) All the members of the group should assist one another in learning their Tabligh lessons, viz., the kalimah, salaah, Islamic knowledge, zikr, honour for a Muslim, sincerity, setting aside time to do good deeds, and abstaining from useless things. And then, they should instruct each other to lead their life according to these lessons.
10. They should read one Tasbeeh of Durood Sharief, one of the kalimah, and one of Istighfaar, every morning and evening; and if they have good books of prayer like 'Dalaail-ul-Khairaat, Hizb-al-Aazam, Munaajaate Maqbool, they should also read them regularly.
 11. They should spend all their leisure in the remembrance of Allah, and should keep their tongues busy with zikr.

The optional prayers

The "nawaafil" or the "optional prayers" should also be

observed during the Tabligh journey. The Ishraaq, the Chaasht, the Tahajjud, the Awwaabeen, the Nawaafil after fardh, and the sunnah prayer, should be observed very carefully. These prayers are generally neglected at home, but they can be performed during the journey, if you find leisure; yet all the persons in the Tabligh group must know that the duty of preachment is more important than the optional prayers. That is to say, preachment has a priority over the nawaafil, and you can easily give up the latter for the former. Observe the requisites of Tabligh first and perform the nawaafil afterwards.

Gasht (To go around for an informal visit and the special visit)

1. The real object of going around for an informal visit or a special visit for the purpose of Tabligh is that the worldly and business places like bazaars, streets, and the markets should also be blessed and benefitted with the remembrance of Allah, and the faith of the group should strengthen the faith of others, and vice versa. Remember, this Tabligh work is exactly the following of the Tabligh work observed by Rasulullah (Sallallahu alaihe wasallam), who observed it by going around from home to home.
2. When you go around for an informal or a special visit, lower your gaze, and keep your tongue and heart busy with the remembrance of Allah. This attitude of yours will effect the hearts of others, to a great extent.
3. The going around for informal visits and special visits must be done before the Prayer time, and during your Gasht instruct others with the requisites of the kalimah and the principles of Islam; moreover, call the listeners to the prayer in the mosque, and ask them to join your Tabligh group.
4. Do not ask every one to let you hear his kalimah, nor compell him to perform the prayer, for such an attitude would sometimes cause unfavourable results. That is why, you are advised to take the educated and influential people of that locality with you, so that he should talk to them according to their reason and status.
5. Pray to Allah before you start Gasht, and call upon

Him with all humbleness, saying, "O Allah! We are weak and helpless, and nothing can be achieved without Your assistance; therefore, assist us in this sacred cause, and divert the hearts of Your servants, to Your true religion, and to the life hereafter, and let us be a medium for this service. O Allah! Accept this humble service of ours, and establish Your religion with it. O Allah! Save us from the evil of those, whom we contact in this work of Tabligh, and also save them from the evil of our self. Let them benefit from the good in our souls, and let us benefit from the good in their souls! (And one could say any other suitable du'aa, according to the occasion).

6. Do not be engaged in discussions with anyone, nor arrange any debate.
7. During your going around for an informal or special visit for Tabligh, take the local pious people with you, so that they can see the impiety and transgression of the people of their town with their own eyes, and should, consequently, join you in Tabligh work.
8. When you reach a certain city or village, meet the distinguished people thereof, and explain to them the method and the aims and objects of Tabligh, and stress the importance of religious preachment, and then invite them to join the group. By the distinguished people we mean the pious, or the wealthy persons, who are, one way or another, influential in their city, mohalla or village. One should be very cautious, reasonable, and to the point, while talking to them.

The invitation and the speech

1. Since your speech is not your real aim and object, and is merely a medium of instruction, one should rather stress the meaning and the purpose of your words, for the sake of Tabligh. Make yourself clear to your listeners, in simple and easy language. Do not adopt the style of common orators, and do not talk about things, which the listener would not understand. Rasulullah (Sallallahu alaihe wasallah) repeated every sentence of his thrice, that his audience should understand it easily. His words were spoken slowly and clearly, so that the listeners could count them.

2. In your speech you should explain the vanity of worldly objects, and then the greatness and immortality of the boons and enjoyments in the life hereafter. Instruct them to prepare for the life in the grave and to do good deeds for the same; and then attain peace and salvation on the Day of Qiyaamah; and then ask them to live a pious life, for this will save them from the punishment of Jahannām. Explain to them the impiety and negligence of the present Muslims, particularly the condition of local people, which you will come to know during the going around for the informal and special visits.
3. Tell them the spiritual and religious benefits of joining the Tabligh group, and invite them to the same.
4. Explain to them the punishment for not inducing people to good, and preventing them from evil, and tell them the reward of being faithful to Islam, during this era of sin and disobedience.
5. Do not adopt a tone of command and superiority, while instructing people.
6. In every speech, one should advice the audience to be practical about what they know of Islam.

Obedience to the leader

Every order of the leader should be obeyed, provided he does not ask you to commit a sin. Yes, obey him, though he is not so much educated as you are. Rasulullah (Sallallahu alaihe wasallam) has said in a hadith, "If a leader has been appointed to you, whose nose and ears are cut, you should obey him, when he instructs you with the Holy Qur'aan."

Sometimes the leader will bestow an honour, or the right of speech, on a person inferior to you in status; in such a case, you should not object to it, and raise no objection against him. Hadhrat Ubaadah bin Saamit (Radhiyallahu anho) says, "We took a pledge at the hands of Rasulullah (Sallallahu alaihe wasallam), that we should obey him in prosperity and in calamity, in pleasure and sorrow, and will not obey the suggestions of our evil self, against his wish, and will not prefer ourselves to others against his choice; that we shall not try to snatch lead-

ership from another; that we will speak the truth, wherever we are; that we will not mind the criticism of anyone, while obeying the commandments of Allah”.

(Mishkaat Sharief)

The etiquette of taking meals

1. Wash your hands before and after meals, and wash your mouth also.
2. Begin to take meals by saying; “Bismillaah wa’alaa barakatillaah”.
3. Take your meals with your right hand.
4. Take the food that is in front of you, but if there are various things in the utensil from which you are eating, then you may take it from wherever you please.
5. Place the food on a table cloth and then partake from the food.
6. Do not eat from the centre of the utensil, for the blessing of Allah descends at that point.
7. Finish all the food in the utensil, and do not spare anything for the Shaytaan. When all the food is taken, the utensil prays to Allah for your delivery from Jahan-nam.
8. Lick your fingers before washing your hands, it is mentioned in a hadith, “One does not know in which particle of the food is the blessing of Allah.”
9. Take your meals with three fingers of the right hand.
10. If a morsel falls on the table cloth, pick it up and eat it, and do not spare it for Shaytaan.
11. One should not lean on a cushion or arrogantly recline whilst eating.
12. Do not object to the quality of food; if you like it, take it otherwise don’t take it, and keep silent.
13. All of you should take your meals, as a group, and not separately.
14. Hadhrat Anas (Radhiyallaho anho) says, “I saw Rasu-lullah (Sallallaho alaihe wasallam) taking his meals, in a squatting position.”

15. If some companions are eating sweetmeats or dates together, do not take two pieces at a time, without their permission.
16. If you forget to read "Bismillaah" at the beginning of your meals, then say when you remember it, "Bismillaahi awwaluhu wa aakhiruhu"; that is, with the name of Allah in the beginning and at the end of it.
17. Do not eat onions while you are in the mosque, and if you have eaten them out of the mosque, do not enter it, until such time that there is no odour left.
18. When you have taken your meals, say,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Alhamdu lillaahil lathee at-'amanaa wasaqaanaa wajaalanaa minal muslimmeen.

"All praise is due to Allah, who has nourished us, and has quenched our thirst, and has assisted us to be Muslims."

19. First pick up the table cloth, and then get up.
20. Do not eat food which is too hot.
21. If you have eaten to your fill, do not get up before your companions, but keep eating slowly; and if you have to get up, excuse yourself, and ask them to continue.
22. If you drink water, milk or any other liquid say, "Bismillaah" at the beginning and "Alhamdulillah" at the end.
23. Do not drink continuously in one gulp, like a camel.
24. Do not breathe in a utensil nor blow into it.
25. If the utensil is broken or chipped at a certain point then do not eat or drink from that point of the utensil.
26. Wash your mouth after drinking milk, and read this du'aa,

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Allaahumma baarik lanaa feehee wa zidnaa minhu.

"O Allah! let it be a blessing for us and increase it for us".

All these etiquettes of taking food and drink have been quoted from Mishkaat Sharief.

The etiquette of going to sleep

1. Do not go to sleep without wudhu.
2. Clean the bed thrice before going to sleep.
3. Lie on the bed on your right side, place your right hand under your cheek, and read "Allaahumma be'is-mika amooto wa ahyaa". O Allah! In Your name do I die and live.
4. Read "Aayatul Kursi" and "Aamanar Rasoolu (up to the end of Surah) before going to sleep.
5. Read "Subhaanallah", "Alhamdulillaah" and "Al-laahu-Akbar", thirty three times each, before going to sleep.
6. Read all the four Surahs, beginning with "Qul", then blow on your hands, and apply them to your whole body; do this thrice.
7. Read Surah "Alif laam meem sajdah" and "Tabarakal-ladhi beyadihil mulk" (up to the end of Surah) before going to sleep.
8. When awakening read,

الْحَمْدُ لِلّٰهِ الَّذِیْ أَحْیَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَیْهِ النُّشُورُ

Alhamdu lillaahil lathee ahyanaa ba'da maa amaata-naa wa ilayhin nushoor.

"All praise to Allah. He who revived us to life after giving us death and to Him we shall have to return."

9. Apply collyrium (surmah) to your eyes thrice, before going to sleep.
10. If you want to get up for the Tahajjud prayer, read, "In-alladhina aamanu" (Up to the end of Surah Kahaf). All

these etiquettes of sleeping have been quoted from the ahaadith.

Wudhu and Salaah

1. If the time of salaah is near, then have wudhu before proceeding on a journey, also take a Lota (utensil for the purpose of wudhu) and a six yard rope, to draw water from a well if the necessity arises.
2. The water from the station taps and that from the toilet in the train is clean. If this water is not available then only will Tayammum be permissible.
3. The time for Maghrib salaah begins after sunset and ends when the redness in the sky disappears. The general belief that Maghrib salaah cannot be performed a short while after the sunset is incorrect.
4. If the distance of your journey is more than forty eight miles (77,248 Kilometres) then instead of performing four fardh rak'aats you should perform only two.
5. Do not postpone any prayer during the journey, for a single postponement will render your journey useless. If you have forgotten a certain prayer, or its time has passed during your sleep, then perform it as soon as possible, if the prayers of a journey are performed after reaching home, then observe two rak'aat for Zuhr, As'r and Esha; on the other hand, if the prayers postponed at home, are performed during the journey, then observe them in a complete form (four rak'aats for Zuhr, As'r and Esha).
6. There are many Muslims on whom Qadha salaah for years was due, they are advised to perform these salaahs as soon as possible, whilst on a Tabligh journey the opportunities are numerous so perform as many qadha salaahs as possible, rather perform the fardh qadha, instead of the nawaafil. Remember that qadha salaah is only performed for the fardh and Wit'r salaahs.
7. The jamaat salaah (congregational prayer) is necessary even during the Tabligh journey. When it is time for salaah, say the adhaan (the call to prayer) and then perform the salaah with jamaat, and say takbeer before

the same. If all the members cannot perform the salaah in a group, then let them perform it in pairs.

8. If you are in a hurry, then you may omit the sunnats before and after the fardh salaah, but not those of the Faj'r salaah. And if you are not in a hurry, then perform all the Sunnats.
9. If you have put your luggage in a railway compartment or in a bus, and it is about to depart, then terminate the salaah. Perform the same salaah in the train or vehicle if it is possible.
10. To face the qiblah is necessary even in a railway compartment, therefore perform your salaah in the correct direction; and if you do not know the direction of the qiblah, nor is there anyone to show you, then establish the same by careful estimation. If the train or vehicle takes a turn, while you are performing the salaah, then turn yourself accordingly.
11. Even if the train is moving it is fardh for you to stand and complete your salaah. If you are healthy and strong enough to stand, then do not sit for the salaah. One can easily perform the salaah in the passage or in between the seats, moreover you can perform the salaah in pairs with jamaat in the space between the two rows of seats.

Miscellaneous

1. Every member of the Tabligh group is responsible for his expenditure during the journey.
2. Be courteous and polite to every Muslim whom you meet during your journey. Be courteous to the non-Muslims also, and show them Islamic manners. If you sometimes talk to them, tell them that humanity is generally negligent of Allah, therefore they must submit to Him for their salvation.
3. When you reach a certain destination, consult the local inhabitants, before you start your work of Tabligh.
4. When you reach a city or a town, or a village, do not stay anywhere except in the masjid, even though someone may insist on doing otherwise.
5. Extinguish the lamp or the light of the masjid where

you stay, at the normally fixed times, for it is not correct to use it for yourself only. Extinguish the lights after Esha salaah, when the musallies (worshippers) have departed; then light a candle of your own, if it be needed.

6. Do not ask for any bedding from the people of that place; anyhow help one another if there is a shortage of beds; nor ask for any utensils.
7. Fix a fee before engaging any labourer; if you employ any labourer without fixing a fee, then pay him his full remuneration. If you pay him less than the local rate, and he is unhappy, and kept asking for more, until he went away disappointed, then you will have to pay him on the Day of Qiyaamah. Remember, oppression or forced agreement concerning fixing a fee before engaging any labourer is not recognized; therefore if anyone gives up his right by oppression, then the oppressor can not be forgiven by that person.
8. Avoid every kind of useless talk during your Tabligh journey, and be cautious of everything you do. In short spend your time carefully during this journey, and pay special attention to the Tabligh work. Do not talk much, nor laugh unnecessarily, for it is mentioned in a hadith, "Too much talk hardens your heart, and too much laughing kills your heart, and the noor of your face is lessened.
9. Every action of yours must be based on sincerity, and you should not despair the reward from Allah. In whatever you do you must make a good niyyat (intention).
10. Make your return journey also a Tabligh journey, and on your way home, observe the same as you observed while going abroad.
11. All the requisites of Islamic etiquette that you learnt during the journey, and all the salaahs that you performed, should be maintained at home also. Humbleness in salaah, constant zikr service to humanity, sincerity and all the good actions that you practised during the journey, should be observed at home also, for the main object of this journey was to involve oneself in the practice of good deeds.

12. If you undertake a journey for worldly objects, and not purely for Tabligh work, even then observe Islamic etiquette and du'aas; perform your salaahs regularly, with Jama'at and if there are three companions, one of them should be made an ameer.
13. In such a Tabligh journey keep all the books of Tabligh with you, namely Hikaayaat-i-Sahaabah, Fadhaa'il Namaaz, Fadhaa'il Tabligh etc., and you should also have a miswak, lota (utensil for holding water for the purpose of wudhu), musallah (prayer mat), soap, thread and needle, table cloth, mud lump made for the purpose of istinja, matches, candle, comb, surmah daani (surmah dispenser), torch, staff (which could be used as a sutrah).
14. If the leader asks you to prepare food for the group, or to do some other service, obey his orders happily; and don't think that you will be deprived of the reward of Tabligh when your companions leave you with your task, for then you will deserve double reward, one for rendering service to your companions, and the other, for relieving your companions of their worry to enable them to do Tabligh work freely.
15. The Tabligh journey is a good period in which to practice Islamic routine; therefore, be helpful to one another, and promote unity. Don't insist on your own proposal, but only suggest it, and explain the merits. If your companions do not accept your proposal, then don't despair; If the proposal of somebody else is accepted by the group, and the result is not good, then don't say, "What did I suggest to you? Had you observed my counsel, you would have attained much good!"
16. During the informal or special visit, or during Taalim lessons, or at the time of da'wat don't discuss any controversial subject; but should rather invite people to the fundamentals of Islam and the Oneness of Allah, for when one understands the meaning of the kalimah, then he will want to know more about Imaan and Islam.
17. Remain in any city or village that you visit as long as its inhabitants can easily understand the main object of the work of Tabligh, and are prepared to observe all

the rules of Tabligh work. It is not correct to be at one place in the morning, at another in the evening; at one place at Zuh'r, and at another as As'r. One cannot do justice to Tabligh work, if you visit only a few persons, or deliver a speech in the masjid. Your attempt in this task can be successful and impressive only when you stay in a town for a required period.

18. When you return from a journey, and are nearing your city or village, say,

اٰیْبُوْنَ تَاٰیِبُوْنَ حَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ.

Aa-iboona, taa-iboona, 'aabidoona lirabbinaa haami-doon.

"We are returning (to piety); we are repenting; we are worshipping Allah; and we are giving thanks to Allah!"

19. When you return from the journey, and enter your home, say,

اَوْبَا اَوْبَا لِرَبِّنَا تَوْبَا لَا یَغَادِرُ عَلَیْنَا حَوْبَا.

Owban, owban, lirabbinaa towban, laa yughaadiru alaynaa howban.

"I have returned, I have returned to my Sustainer with repentance, which would cleanse us of every sin".

20. It is preferable to reach your town after sunrise; then perform two rakaats nafl in the local masjid, then talk to your Muslim brothers for a while, and then enter your home. Whenever Rasulullah (Sallallaho alaihe wasallam) returned from a journey he did so. (Mishkaat)
21. Whenever Rasulullah (Sallallaho alaihe wasallam) returned from a journey during the night, he did not enter his home, but on the next morning or evening. (Mishkaat).
22. It has been reported by Jaabir (Radhiyallaho anho) that Rasulullah (Sallallaho alaihe wasallam) said, "Whenever you return from a journey after sunset, and wish

to go home to your wife, then give her sufficient time to remove pubic hair and to comb the hair on her head (in order that she groom herself in preparation for your return). (Bukhaari & Muslim)

23. After returning from a journey, one should hastely rejoin the Tabligh workers, successful and fortunate is he who observes the requisites of this journey sincerely, and returns home with a great spiritual improvement.

Directives for the workers of Tabligh

(Selected from the sayings of Hadhrat Maulana Muhammad Ilyas (Rahmatullah alaih)

1. The first and the main object of knowledge is that one should examine his actions; he should realize his duties and shortcomings, and should seek means to overcome them. Then if you only compare the actions of others according to your ilm then this pride destroys those who have ilm.
2. The real remembrance of Allah is that a Muslim should always obey the commandments of Allah, and should keep them in mind at all times. I instruct my own friend with the same zikr.
3. The main object of our jamaat is to teach the Muslims the original and complete religion taught by Rasulullah (Sallallahu alaihe wasallam). This is our real object; as for our Tabligh journeys in groups this is a preliminary means to carry out our work; the instruction of Kalimah Tayyibah and Salaah is the initiation of our course.
4. Our workers should remember that if their da'wat is not accepted anywhere, they should not be disappointed; they should remember that they generally are following the Sunnah of the Ambiyaa (Alayhimus salaam) and particularly the Sunnah of Rasulullah (Sallallahu alaihe wasallam). How many are there who go out in Allah's path, who bear hardships and yet are disgraced? On the other hand, if they are welcomed and honoured somewhere, they should think it to be a favour of Allah, and should have great regard for it. When they teach religion to those who pay heed to it, though they be commoners, they thank Allah for His favour.

5. Our workers should not desire for calamities from Allah. Should any misfortune befall them then, they should accept that to be the mercy of Allah, and a compensation for their sins, and as a means to raise their ranks.
6. In your explanation you should have the intention to please Allah only, and not your audience. In the Tabligh journey we should bear in mind that we have left our homes in obedience to Allah's command, and not by our own wish; therefore it is He who will assist us. When you have such an intention, you will not be angered by the ill treatment of the people to whom you talk, nor will you be discouraged.
7. It has become an undesirable custom, if our audience does not follow our instructions we regard ourselves to be losers, whereas it is infact the loss to our listeners, because they have not obeyed the teachings of their religion, our success lies in performing our duty to deliver the truth. How can we be unsuccessful, by the negligence of others? Our duty is to present Islam in the best possible manner. Even the Ambiyaa (Alayhi-mus salaam) were not held responsible, if the audience did not follow them. You may learn a lesson from peoples rejection, that your approach to this work may not be perfect and faultless; therefore, you shall improve your future attempts and ask Allah for complete guidance.
8. If the Ulama and pious people of a town show no keenness and are not sympathetic towards the work of Tabligh, then do not doubt their sincerity, and don't develop any ill feeling about them in your heart, but you should realize that the object of the work is not apparent to them yet.
9. Wherever you go, you should visit the Ulama and pious people of that place, so that you can benefit from their knowledge and piety. You should not invite them to the work of Tabligh, for they know their duties best, and the benefits thereof; they will not understand the object of your work merely by explanation, therefore, they will naturally not confirm the same, and once they do not acknowledge, they shall insist on their denial, hence meet them only for your benefit, as long as you are in their town make an effort to follow your

lessons and principles very strictly; when the ulama and pious ones are informed of your activities, they will naturally be interested in your Tabligh work; thereafter in a very honourable and respectful manner explain to them your aims and objects.

10. One of the principles of Tabligh is that a speaker should be concise and to the point in his general address but very polite and courteous, when addressing a particular person; rather when he instructs a particular person, even then his address should be of a general nature. Whenever Rasulullah (Sallallahu alaihe wasallam) came to know of the wrong actions of a particular person, he disapproved of it in general terms and said, "What will the result of such a nation be, who commit wrong actions".
11. We are accustomed to be pleased with talk only; we merely talk about good deeds, and think that our words replace them; therefore, try to refrain from this habit.
12. Whatever good deeds you do, attribute them to Allah, and seek His forgiveness for verily you should keep in mind that whatever action you did was not the best, and that there was fault in its completion. Rasulullah (Sallallahu alaihe wasallam) used to seek Allah's forgiveness at the end of his salaah. The responsibility of Allah's work cannot be completed in anyway by His servants; and when we are busy with certain work this should not stop us from doing other work, and we should seek Allah's forgiveness and assistance at the completion of all good work.
13. All your Tabligh journeys will be worthless if you did not continue studying deeni ilm and regular zikrullah, hence, there is fear that negligence of these two essentials could be a cause of turmoil, and to be led astray. If you do not possess deeni ilm then Islam and Imaan is for name sake and customary, for no good deed is possible without sound Islamic knowledge, and knowledge without zikrullah is but darkness and no noor can be derived therefrom, and this is what our workers have neglected.
14. When a deeni explanation is made and also during the gasht the jamaat members are taught to remain in zik-

rullah and fikr. The reason for this is whilst an effort is made to explain the truth and at the same time many hearts in the group are occupied in endorsing with a firm belief, the same idea, this makes an impression on other hearts.

15. The proportion of zikrullah must be increased concertedly to outweigh the unfavourable and adverse conditions the jamaat encounters when going out for Tabligh. This will protect them from the evil effects of the human and jinn shayaateen.
16. Sincerity and good intention is the base of Tabligh work, and steadfastness of the abovementioned is very important. Therefore, Tabligh workers should at all times seek Allah's pleasure and obey His commands, the greater the extent there is in your sincerity and steadfastness, the greater will be your reward with Allah.
17. The end of your good actions should always be a confession of your weakness and negligence, and the fear of that deed not being accepted by Allah.
18. In our Tabligh work in addition to both sincerity and truthfulness, unity and mutual consultation is essential. Without these a great danger of committing errors prevails.
19. Those high positions which Rasulullah (Sallallahu alaihe wasallam) showed, that could be attained by love and dedication of deen and which was also attained by the Sahaabah (Radhiyallahu anhum) for their sacrifices and hardships which they underwent, you wish to attain that status by the mere leasurely reading of books. For those lofty favours and rewards that were obtained through total sacrifice, we should at least sweat a bit.
20. What benefit is there in remembering the duties which have been completed. One should plan the completion of the remainder of the mission, and assess the shortcomings of the work done.
21. Don't be contented with a person's accepting or understanding your message, be mindful of how many millions are left out to whom Allah's message did not reach. How many more are there who accepted and

were aware of your message but due to our negligence did not carry out Allah's command.

22. Many are of the view that to convey the message is Tabligh, this is a serious misunderstanding. The meaning of Tabligh is that a person should according to his ability and experience convey the message of deen in a manner, that there is hope for the people to accept what is being said. This was the method practiced by the Ambiyaa (Alayhimus salaam).
23. Those who go out for deeni work or for gasht, and their hearts are effected by meeting unmindful and negligent people or irreligious places should make good this loss by zikrullah and fikr of the Deen in seclusion.
24. Basically, every good deed is for the pleasure of Allah and to gain reward in the Hereafter. Worldly gains should also be mentioned for encouragement towards piety. At the beginning, some do religious work for worldly gain, but due to the blessing of the work they are later favoured by Allah with sincerity.
25. Plan, suggest and propose ways and means to call people towards Deen and doing the work of Deen. Approach them in a manner that will draw their attention, and attract them towards Deen.
26. The purpose to go out for Tabligh journeys is not merely to advice and guide others, infact the object is to reform ourselves and develop pleasant habits. Hence, during the journey we should be engaged at all times with zikrullah and aquiring deeni ilm. These should be practiced with the advice and guidance of our learned elders and Ameer (leader). Be mindful of these for your going out for Tabligh will be futile if these are neglected.
27. In this work of Tabligh firm establishment is more significant than expansion. The method of this is that with establishment, expansion must be simultaneous. Without travelling to villages, towns and countries, how could this work of Tabligh be established.
28. One of the principles of this Tabligh work is that one abstains from unilateral decisions and freedom of movement, and at all times abides to the guidance of the recognized learned elders.

29. The general practice of Tabligh workers is that they give full attention to the more prominent personalities, and are less attentive towards other pious and humble not well to do persons who offer their services. It must be understood that this is an approach totally for worldly gain. Keep in mind that the pious and humble who are very poor and needy, who offer their services out of dedication for guidance, are a blessing from Allah. Therefore honour and be grateful to them.
30. Womenfolk should assist the men and give them the opportunity to do religious work. Make their household duties lighter for them so that they may do religious work without any hinderance. If the women do not co-operate in this direction, they will be the victims of becoming a trap of Shaytaan.
31. It is very important when one goes out for Tabligh work that one remains occupied in the activities of the jamaat, and does not get involved in other things. The work schedule of the jamaat is as follows: (1) To go around meeting Muslims for the upliftment of Deen. (2) The acquiring of deeni ilm, and the development of a habit of constant zikrullah. (3) To be helpful, particularly to your close associates. (4) The correction of intention and working towards the development of Ikhlāas (sincerity) and exercising Ihtisaab, i.e. with a concerted effort of keeping ones self under surveillance for purity and clarity of niyyah. One must also regularly entrench the thought in your heart that ones going out is solely for the pleasure of Allah alone, therefore one will definately be blessed with the promise in the Qur'aan and hadith for dedication ornate with this refined quality. It is this Ikhlāas that is kept in check by Ihtisaab which is termed true Imaan, and is also the essence of all our deeds.
32. The Shaytaan's desire is to annul and destroy the progress and higher position which would be attained by being punctual with the faraa'idh, therefore all ones free moments must be spent in nafl zikr (optional zikr), so that the Shaytaan is unable to influence you into meaningless things which would result in harm.
33. One of the principles of Tabligh work is that you honour every Muslim and respect the Ulama.

34. Understand that when some companions intend returning home, don't desire or yearn to follow them, rather contain your heartfelt desire and continue with Tabligh work, for great virtues have been promised for the same. The example of those who contain their heartfelt desire and remain steadfast on this work is that of a fighter who remains fighting on the battlefield whilst his co-fighters disappear in retreat.
35. The condition preceeding the assured method of attaining Allah's assistance is that you should assist His true religion. If you offer assistance to His deen then difficulties and obstacles in life will turn into means for your pleasure in this world, and the earth and skies and whatever it contains will be of assistance to you. Those who after carrying out Allah's work despair the mercy and pleasure of Allah would be most unfortunate and wilfully transgressing His laws.
36. What is termed to be divine assistance and unforeseen power is not bestowed initially but is disseminated at the appropriate occasion and time.

GLOSSARY FOR FAZAA'IL-E-A'MAAL

The original names and terms which are understood all over the Muslim World have been retained untranslated. These have been explained in the following glossary, so as to facilitate their correct pronunciation.

The symbol (') used in such words as 'Ja'far-Ka'abah' stand for the Arabic letter (ج). The symbol (') stands for prolonged 'a' sound in 'Qur'an'.

Transliteration	Arabic	Meaning
"A"		
Aameen	أَمِينَ	'Amen' (May Allah accept it)
Abdaal	أَبْدَال	A specific rank among Saints
Asbid	عَابِد	A worshipper
Abu Dawood	أَبُو دَاوُد	A book on Hadith compiled by Imam Abu Dawood
Aadam	أَدَم	Adam the Prophet
Ahad	أَحَد	The Only One
Ahaadith	أَحَادِيث	Plural of Hadith
Ah Ha (Urdu)	آهآه (اردو)	Exclamation of joy
Ahlul Kitaab	أَهْلُ الْكِتَاب	The people of the Book (Jews & Christians etc.)
Ahqaaif	أَحْقَاف	Name of a Surah of Holy Qur'an
Al-aan	الآن	Now
Al-An'aam	الْأَنْعَام	Name of a Surah of the Holy Qur'an
Alayhis salaam	عَلَيْهِ السَّلَام	Peace be upon him
Alayhimus salaam	عَلَيْهِمُ السَّلَام	Peace be upon him
Alayhimus salaato was salaam	عَلَيْهِمُ السَّلَامَةُ وَالسَّلَام	Blessings and peace be upon them
Al-Baqarah	الْبَقَرَة	Name of a Surah of the Holy Qur'an
Al-Ghinaa	الْغِنَى	Another name for Surah Waqiyah
Al-Haajj	الْحَاجَّ	One who has performed Hajj
Al-Hamd	الْحَمْد	A name of first surah of Holy Qur'an
Al-Hamdullillah	الْحَمْدُ لِلَّهِ	Praise be to Allah
Al-Haakul-Murtahil	أَخْلَعَ الْفَرْجَ لِحُلْ	One who alights and then starts again on a journey
Alif Laam Meem	آلَم	The Abbreviated letters called Al-Muqatt'at revealed at the beginning of various Surahs of Holy Qur'an
Aalim	عَالِم	A Scholar of Islam
Aali Imraan	آلِ عِمْرَان	A Surah of the Holy Qur'an
Al-Jalaalain	الْجَلِيلَيْنِ	Name of a Commentary on the Qur'an
Al-Khaatimul Mufattih	الْخَاتِمُ الْمُفْتِحُ	One who concludes and then opens
Allah	أَلَهُ	Name of Creator of Universe

Glossary

Allaho Akbar	الله أكبر	Allah is the Greatest of all
Allah Ta'ala	الله تعالى	Allah the Exalted
Allahumma Lakal-Hamd	اللهم لك الحمد	Allah! Thine is the praise
Allamah	علامة	Highly Learned Person
Al-Mala-ul'Ala	الملا الأعلى	First category of angels in Heaven
Al-Mirqaat	المِرْقَاة	A book of Hadith
Amaanat	أمانة	Trust
Amr bil ma'rroof	أمر بالمعروف	Enjoining the good and forbidding the evil
wan nahi anil munkar	ونهي عن المنكر	
Ambar	عَمْبَر	A kind of giant fish
Ambiyaa	الأنبياء	The Prophets (Name of a Surah of the Holy Qur'an)
Ameer	الأمير	The Leader
Ameerul Mo'mineen	أمير المؤمنين	Commander of the Faithful
Ankaboot	الأنكَبُوت	Name of a Surah of the Holy Qur'an
Anwaar	النوار	Plural of 'Nur'
Aqeeq	الأكقيق	A Camel market near Madinah
Aqlim	إقليم	Continent
A'raaf	الأعراف	Name of a Surah of the Holy Qur'an
Arabic	العربية	The language of the Arabs
Arsh	العرش	The Throne (of Allah)
Arshi Ilahi	عرش الهي (إلهي)	The Throne of Allah
Aasasul Qur'aan	أساس القرآن	Another name for the first Surah Viz Fatihah, of the Holy Qur'an.
Asbaabun nuzool	أسباب النزول	The particular circumstances of revelation of different verses of the Holy Qur'an
Asfiyaa	الأسفياء	Plural of 'Safi' (The Sincere)
As-haabus suffah	أصحاب السفة	Men of 'Suffah' devoting full time devotees around the Prophet
Aasmaa-ur rijaa	أسماء الرجال	Biographical Study of Narrator of Ahaadith
Aer	العمر	The time (Also name of Salaat) between afternoon and Sunset
Assalaamu alaikum	سلام عليكم	Peace be upon you (greeting of Muslims)
Astaghfirullah	استغفر الله	I seek Forgiveness of Allah
Aathaar	آثار	Sayings of the Sahabah
At-Takaathur	التكاثر	Name of a Surah of the Holy Qur'an
At-Targheeb	التغريب	A book on Hadith compiled by Al-Munziri
Aayat	آية	A verse of the Holy Qur'an
Anyaat	آيات	Plural of 'Ayat'
Aayatui Kursi	آيت الكرسي	The name of the 154th verse of Surah of the Holy Qur'an
Azaan	أذان	The call for 'Salaat'
Azkaar	أذكار	Plural of 'Zikr'
Azkhar	أذخر	A kind of bush

"B"

Bahjatun-Nufoos	نَهْجَةُ النُّفُوسِ	A book on religion
Bahrul Uloom	بَحْرُ الْعُلُومِ	A name of book on religion
Baihaqi	بَيْهَاقِي	A book on Hadith compiled by Baihaqi
Baitul-Hamd	بَيْتُ الْحَمْدِ	House of Praise (in Hereafter)
Baitul-Maal	بَيْتُ الْمَالِ	Treasury of Muslims
Baitul Maqaddas	بَيْتُ الْمُقَدَّسِ	Holy Mosque in Jerusalem
Bay-atush-Shajarah	بَيْعَةُ الشَّجَرَةِ	(Oath of Allegiance beneath the Tree at Hudabia).
Baandi	بَاتِلْدِي (اردو)	A slave girl
Bani Aamir	بَنِي عَامِرٍ	Clan of Aamir
Bani Israa-eel	بَنِي إِسْرَائِيلَ	Progeny (clan) of Israel
Banu Quraizah	بَنُو قُرَيْظَةَ	Clan of Quraizah (Jew progeny)
Banu Salamah	بَنُو سَلَمَةَ	Clan of Salamah
Banu Sulaim	بَنُو سُلَيْمٍ	Clan of Sulaim
Banu Thaqeef	بَنُو ثَقِيفٍ	Clan of Thaqeef
Barakah	بَرَكَهٌ	Blessings
Bazlul Majhood	بَزْلُ الْمَجْهُودِ	A book of commentary on Ahadith
Bid'at	بِدْعَةٌ	Innovation in religion
Bismillah	بِسْمِ اللَّهِ	In the name of Allah
Bismilla-hir-Rahma-nir-Rahim	(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)	In the name of Allah, the Beneficent, the Merciful
Bakh Bakh	بَخْ بَخْ	How wonderful!
Bukhari	بُخَارِي	The book of Hadith compiled by Imam Bukhari
Bukhari Sharif	بُخَارِي شَرِيف	Bukhari
Buthan	بُطْحَان	Hilly track near Madina

"C"

Chaasht	چَاشْت (فارسی)	Time (for non-obligatory Salaat) before Noon
Chillah	چِلَّة	Forty days
Chishtiat	چِشْتِيَات	Chishti school of thought in Sufism

"D"

Da'if	ضَعِيف	Weak (in reporting of Hadith)
Dajjaal	دَجَّال	Islamic Anti-Christ
Darus salaam	دَارُ السَّلَامِ	Muslim Territory
Dhul Hijjah	ذِي الْحِجَّةِ	12th month of Islamic Calendar
Deen	دِين	Religion
Dinaar	دِينَار	A unit of currency in the days of the Prophet
Dirham	دِرْهَم	A small unit of currency in the days of the Prophet
Durood	دُرُود (فارسی)	Seeking blessings of Allah on the Prophet
Du'aa	دُعَاء	A supplication; to ask something from Allah

Dukhaan	دُخَان	Name of a Surah of Holy Qur'an
Dunurww	دُنُو	Nearness
Durrul Mukhtar	دُرُّ مُخْتَار	A book on Fiqah
Durrul Manthur	دُرُّ مَنثور	A commentary on the Qur'an

"E"

Eesa, Eisa	عِيسَى	Prophet Jesus
Ehsan	إِحْسَان	Goodness (Also a stage in Sufism)
Eid	عِيد	Muslim religious Festival
Eidgah	عِيد گاہ (فارسی)	A place where 'Eid' prayers are offered

"F"

Fajr	فَجْر	Dawn (Morning Salaat)
Faqih	فَقِيْه	Jurist
Faraaidh	فَرَائِضْ	Plural of 'Fardh'
Fardh	فَرَضْ	Obligatory religious practices
Fardh-e-Kifayah	فَرَضْ كِفَايَةِ	Collectively obligatory (that which if fulfilled by a part of the community absolves the rest)
Faaqiq	فَاسِقِ	Evil-Doer
Fathul Bari	فتح الباری	A commentary on Sahih Bukhari
Fatwa	فَتْوَى	Religion-legal verdict
Fatawa Alamgiri	فتاویٰ عالمگیری	Book of decisions compiled in the period of King Aurangzeb Alamgir the great Mughal ruler in Indian History
Faatir	فَاطِر	Name of a surah of the Holy Qur'an
Fawa'id Fis-Salaat	فَوَائِدُ فِي الصَّلَاةِ	A book on virtues of Salaat
Fawa'idul Minhaj	فَوَائِدُ الْمُنْهَاجِ	A book on religion
Fazail-e-Ramadhan	فَضَائِلُ رَمَضَانَ	Virtues of Ramadhan
Fazail-e-Tabligh	فَضَائِلُ تَبْلِيغِ	Virtues of 'Tabligh'
Feel	فِيلْ	Elephant—Name of a Surah of the Qur'an
Fiqh	فِقْه	Jurisprudence
Fitna(h)	فِتْنَة	Evil, Disorder
Fitan	فِتَن	Plural of 'Fitnah'
Fuqaha	فُقَهَاء	Plural of 'Faqih'

"G"

Ghadan	غَدَا	Tomorrow
Ghayy	غِي	Deception (a pit in Hell)
Ghibta(h)	غِيْبَتَة	In sense of Emulation
Ghunya(h)	غُنْيَة	A book on tasawwuf by Abdul Qadir Jilani

"H"

Hadith	الْحَدِيثُ	Saying of the Prophet
Hadith Qudsi	الْحَدِيثُ الْقُدْسِي	Saying of Allah, narrated by the Prophet
Hafiz	حَافِظٌ	One who remembers the Qur'an by heart
Haj, Hajj	الْحَجُّ	Pilgrimage to Holy Mecca
Haji (Al-Hajj)	الْحَاجُّ	One who performs 'Hajj'
Hujjatullahil Bealighah	حُجَّةُ اللَّهِ الْبَالِغَةِ	A book on religion written by Shah Waliullah
Hakimul Ummah	حَكِيمُ الْأُمَّةِ	The sage of Muslims
Halaal	حَلَالٌ	Lawful
Ha'mim Sajdah	حَمِّ سَجْدَةٍ	Name of a Surah of the Holy Qur'an
Hanafiyyah	حَنَفِيَّةٌ	A school of Islamic Jurisprudence named after Imam Abu Hanifah
Haq Ta'ala Shanaho	حَقٌّ تَعَالَى شَانَهُ	Allah the Exalted
Haram	حَرَامٌ	Forbidden, religiously unlawful
Hasan	حَسَنٌ	Good, correct (specially when speaking about the authenticity of Hadith)
Haram (mosque)	الْمَسْجِدُ الْحَرَامُ	Holy Ka'aba(h) in Mecca
Hasad	حَسَدٌ	Jealousy
Hashr	الْحَشْرُ	Name of a Surah of the Holy Qur'an
Hasanaat	حَسَنَاتٌ	Good deeds; blessings
Hadhrat	حَضْرَتٌ	Respected elder
Hijrat	هِجْرَةٌ	Migration in the Path of Allah
Hijri	هِجْرِيٌّ	The calendar of Islam, starting with the migration of the Prophet from Mecca to Madinah
Hibrul-Ummat	حَبْرُ الْأُمَّةِ	The most learned man of Islam
Hisen-e-Haseen	كِتَابُ حُسْنِ خُصَيْنِ	A book of supplications based on Hadith
Hood	هُودٌ	Name of surah of the Holy Qur'an
Huffaaz	حُفَّازٌ	Plural of 'Hafiz'
Hujjat-ul-Islam	حُجَّةُ الْإِسْلَامِ	An authority on Islam
Huqb	حُقُبٌ	Eighty years (of the Hereafter)

"I"

Ibaadah	عِبَادَةٌ	Worship
Iblees	إِبْلِيسُ	Devil, Satan
Ibn	ابْنُ	Son of
Ibn Katheer	ابْنُ كَيْثَرٍ	A book of commentary on the Qur'an
Ibrahim	إِبْرَاهِيمُ	Prophet Abraham
Iftaar	إِفْطَارٌ	Breaking the fast
Ihya	إِحْيَاءُ	A book on religion by Imam Ghazali
Ihya Uloomid Deen	إِحْيَاءُ عُلُومِ الدِّينِ	-do-
Ijmaa	إِجْمَاعٌ	Consensus of opinion

Ikhtlaas (surah)	إِخْلَاصٌ	Name of Surah of the Qur'an
Ikhtlaas (lit)	إِخْلَاصٌ	Sincerity
Ikrām	إِكْرَامٌ	Respect for others
Ilm-e-Wahbi	عِلْمٌ وَهْبِيٌّ	Divine gifted knowledge
Ilmul Aqa'id	عِلْمُ الْاِقَائِدِ	Knowledge of fundamentals of Faith
Ilm-ul-Badee'	عِلْمُ الْبَدِيعِ	Knowledge of rhetoric
Ilm-ul-Bayaan	عِلْمُ الْبَيَانِ	Knowledge of figures of speech
Ilm-ul-Fiqh	عِلْمُ الْفِقْهِ	Knowledge of Islamic jurisprudence
Ilm-ul-Ma'aani	عِلْمُ الْمَعَانِي	Knowledge of semantics
Ilm-ul-Qira'at	عِلْمُ الْقِرَاءَةِ	Knowledge of the art of pronunciation
Imaan	إِيْمَانٌ	Faith (in religion)
Injeel	الْإِنْجِيلُ	The Gospel
Innaa Illaahi wa	إِنَّا فِيهِ وَائِلٌ	A verse of the Qur'an recited in grief and (Lit: verily
Innaa Hayhi rasit-oon	إِلَيْهِ رَاجِعُونَ	we are for Allah and will return to Him)
Insha Allah	إِنْ شَاءَ اللَّهُ	If Allah Wishes
I'raab	إِعْرَابٌ	Vowel points
Isha, Isha	عِشَاءٌ	Salaat during early parts of night
Islam	إِسْلَامٌ	The religion of Muslims
Ism-t-Azam	إِسْمُ أَكْثَمَ (لَارِي)	The most glorious name of Allah
Istighfaar	إِسْتِغْفَارٌ	Seeking forgiveness of Allah
Istinja	إِسْتِنْجَاءٌ	Cleaning after urination or moving the bowels
I'tikaaf	إِغْتِكَافٌ	Devotional seclusion in a mosque for a fixed period
Iza Zulzelet	إِذَا زُلْزِلَتْ	Name of a Surah of the Qur'an
Izar	إِزَارٌ	Loose trousers
"J"		
Jahannam	جَهَنَّمَ	Hell
Jahri	جَهْرِيٌّ	Loud recitation of Holy Qur'an (in Salaat)
Jamaat	جَمَاعَةٌ	Congregation, congregational Salaat
Jami-ul-Usool	جَامِعُ الْأَصْوَلِ	A book on Hadith
Jamhur	جَمْهُورٌ	General body of Ulama
Jannah, Jannat	جَنَّةٌ	Paradise
Jannat-ul-Firdous	جَنَّةُ الْفِرْدَوْسِ	The highest category of Paradise
Jehaad	الْجِهَادُ	Religious War
Jibraa-eel	جِبْرِائِيلُ	Angel 'Gabriel'
Jumu'ah	جُمُعَةٌ	Friday (or Friday Prayers)
Juz	جُزْءٌ	Part
Jam-ul-Fawa'id	جَمْعُ الْفَوَائِدِ	A book on Hadith
"K"		
Ka'ba(h)	كَعْبَةٌ	The structure (namely House of Allah) to which Muslims face during Salaat (prayer)

Kaamil	كامل	Perfect thing
Kabaa'ir	كَبَائِر	Major Sins
Kaafir	كَافِر	Non-believer
Kaafiroon	الْكَافِرُونَ	Name of a Surah of the Holy Qur'an
Kahf	كَهْف	A Surah of the Holy Qur'an
Kakh Kakh	كَعْ كَعْ	Exclamation of Displeasure
Kalimah, Kalimah Tayyibah	كَلِمَةُ طَيِّبَةٍ	The pure Kalimah, i.e. assertion of the oneness of Allah
Kalimatul Haq	كَلِمَةُ الْحَقِّ	Righteous Kalimah or Phrase
Kanzul Ummaal	كَتَبُ الْمَالِ	A book on Hadith compiled by Muttaqi
Karramaillaaho wajhahu	كَرَّمَ اللهُ وَجْهَهُ	May Allah grace him
Kashf	كَشَفَ	Intuitional illumination of the unseen
Kashful Ghumah	كَشَفُ الْغُمَةِ	A book on Hadith
Khairul-Umam	خَيْرُ الْأُمَمِ	The best of all the peoples
Khalifah	خَلِيفَة	Caliph
Khalil	خَلِيل	Friend (appellation of the Prophet Abraham)
Khawarij	خَوَارِج	A sect who opposed Hazrat Ali
Khazaf	خَذَفَ	A game which the children play by throwing pebbles with their thumb and fingers
Khilafat	خِلَافَت	Caliphate
Khutbah	خُطْبَة	Sermon
Kimia-e-Saadat	كِيْمِيَايِ سَعَادَت	A book on religion by Imam Ghazali
Kiraman Katibeen	كِرَامًا كَاتِبِينَ	Two angels who write down each and every deed of a man
Kitabul Azkaar	كِتَابُ الْأَذْكَارِ	A book of supplications
Kitaabun Nasaa'i	كِتَابُ النَّسَائِي	A book on Hadith compiled by Imam An-Nasaa'i
Kitaabush Shu'ab	كِتَابُ الشُّعَبِ	A book on Hadith by Imam Baihaqi
Kufr	كُفْر	Non-believing
Kusakr	كُسَيْر	Broken thing
"L"		
Laa Haaha ilaallaaho	لَا إِلَهَ إِلَّا اللهُ	There is no God save Allah (see Kalimah Tayyabah)
Labbaik	لَبَّيْكَ	I am present (Hajj's special slogan)
Laa Haaha ilaallaaho	لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ	There is no God save Allah, and Muhammad is the messenger of Allah
Muhammadr Rasulallah	مُحَمَّدٌ رَسُوْلُ اللهِ	
Lailat-ul-Qadr	لَيْلَةُ الْقَدْرِ	The Night of Power (most blessed night of Ramadhan)
Lam Lam	لَمْ لَمْ	A valley in Hell
Laat	لَات	Goddess of the Arab idolaters
Lowtul Mah'fooz	لَوْحٌ مَحْفُوظٌ	Protected Tablet in the Heavens
Lu'ali Masnu'ah	الْأَلْفَنُ الْمَصْنُوعَةُ	Title of a book of fabricated Ahadith

"M"

Ma'rifat	معرفة	Spiritual Realisation (of Allah)
Maa Thabata Bis-Sunnah	ما ثبت بالسنة	A book on Hadith
Madd	مد	Prolongation of 'a' vowel sound
Maghrib	مغرب	Sunset; also Salaat just after sun set
Ma'iyat	معیت	Togetherness
Majalis-ul-Abrar	مجالس الأبرار	A book of preaching
Majsoos	مجنوس	Fire Worshipers
Makrooh	مكروه	Disliked (action)
Mala'ikah	ملائكة	The Angels
Maqbool	مقبول	Accepted or responded
Maraql-ul-Fataah	مراجل الفلاح	A book on Fiqh
Martaba-e-Ihsan	مراتبه إحصان	A stage in Sufism
Maryam	مریم	Mary. Also name of a Surah of the Qur'an
Masjid-Al-Aqsa	مسجد الأقصى	Holy Mosque at Jerusalem
Masjid-e-Nabawi	مسجد نبوی	Holy Mosque of the Prophet at Madinah
Mashaa'ikh	مشائخ	Shaikhs (Religious divines)
Matheani	مطانی	From 19th to 38th Surahs of Qur'an (Maryyam to Saad)
Maulana	مولانا	Our master (term of respect used for religious scholar)
Maulvi	مولوی	A religious scholar
Ma'wal Masaakeen	ماوی المساكين	The refuge of the poor
Mazahir-e-Haq	مظاهر حق	A commentary on Mishkaat
Mazahir ul Uloom	مظاهر العلوم	Name of a Madrassah in Saharanpur (India)
Ma'as Allah	معاذ الله	God forbid
Mehrab	محراب	Nave/Niche in the wall of the mosque/facing Qiblah
Mi'raaj	ميراج	The Ascent of the Prophet towards Heavens
Mi'een	مئين	From 8th to 18th Surahs of Qur'an (Anfaal to Kahaf)
Mirqaat	مرقاة	A commentary on Mishkat
Mimbar	ممنبر	Pulpit
Mishkaat	المشکوٰۃ	A book of Ahadith
Miswaak	مسواک	Green twig of tree used to brush the teeth
Mu'atta	موطا	A book of Ahadith compiled by Imam Malik
Momin	مؤمن	A believer
'Momin		Name of a Surah of the Qur'an
Mominoon	المؤمنون	Name of a Surah of the Qur'an
Moosa	موسی	Prophet Moses
Mudrikah	مدرکہ	Faculty of understanding
Muezzin	مؤذن	One who calls 'Aa'an'
Mufassal	مفصل	From 39th to the last Surah of the Qur'an (Zumer to An-Nas)

Mufarrid	مُفَرِّدٌ	Who remembers Allah abundantly
Muhaddith	مُحَدِّثٌ	A great Scholar of Hadith
Muhadditheen	مُحَدِّثِينَ	Plural of 'Muhadith'
Muhajir	مُهَاجِرٌ	Immigrant from Mecca to Madinah before the fall of Mecca
Muhajireen	مُهَاجِرِينَ	Plural of 'Muhajir'
Muhammad	سُورَةُ مُحَمَّدٍ	Name of a Surah of the Holy Qur'an
Mujahid	مُجَاهِدٌ	One who strives in the path of Allah
Mujahideen	مُجَاهِدِينَ	Plural of 'Mujahid'
Mu'jam Kabir	مُعْجَمٌ كَبِيرٌ	A book on Hadith compiled by Tabarani
Mumtahina	الْمُمْتَحِنَةُ	Name of a Surah of the Holy Qur'an
Munafiq	مُنَافِقٌ	Hypocrite
Munafiqin	مُنَافِقِينَ	Plural of 'Munafiq'. Also name of a Surah of the Holy Qur'an
Munajat-e-Maqbul	مُنَاجَاةٌ مَقْبُولٌ	A book of Islamic supplications
Mun'ema	مُنْعِمَةٌ	Another name of 'Surah-e-Waqiah'
Munkar Nakeer	مُنْكَرٌ نَكِيرٌ	Two Angels who interrogate about the faith of the deceased in the grave
Munabbihaat	مُنَبِّهَاتٌ	A book of preaching
Muraaqabah	مُرَاقِبَةٌ	Meditation
Mushrik	مُشْرِكٌ	One who ascribes partners unto Allah
Mushrikin	مُشْرِكِينَ	Plural of 'Mushrik'
'Muslim'	صَنِيعٌ مُسْلِمٌ	A book on Hadith compiled by Imam Muslim
Muslim Sharif	مُسْلِمٌ شَرِيفٌ	
Mustahabb	مُسْتَحَبٌّ	That which is desirable
Mustahabbat	مُسْتَحَبَّاتٌ	Plural of 'Mustahabb'
Mustajaab	مُسْتَجَابٌ	That which will be accepted
Mutheera	مُطَهَّرَةٌ	The fragrant air of Paradise
Muzammil	مُزَامِّلٌ	Name of a Surah of the Holy Qur'an

"N"

Nubuwwat	نُبُوَّةٌ	Prophethood
Nafi	نَفْلٌ	Non-obligatory, optional
'Nahl'	نَحْلٌ	Name of a Surah of the Holy Qur'an
Namaz	نَمَازٌ (فارسی)	Salaat (Muslim worship)
Nasikh-o-Mansukh	لَا بَیْعَ وَ قَسْوَخٌ	Commandments that have subsequently been abrogated or replaced by another
Nawaafil	نَوَافِلٌ	Plural of 'Nafi'
Nawwar Allahu Marquadah	نَوَّرَ اللَّهُ مُرْقَدَهُ	May Allah enlighten his grave
Nuzhatul Basateen	نُزْهَاتُ الْبَسَاتِينِ	A book of religious stories
Nifaq	نِفَاقٌ	Hypocrisy

Niyyah	نِيَّة	Intention
Nur	نُور	Light, Effulgence
Nuzul	نُزُول	Revelation of the Qur'an
"O"		
Ooqiyyah	أَوْقِيَّة	A unit of weight
"P"		
Pul Sirat	جِسْرُ صِرَاطٍ (اردو)	Bridge over Hell in the Hereafter
Purdah, Pardah	پَرْدَہ (اردو)	Veil or curtain
"Q"		
Qa'adah	قُعْدَة	Sitting posture in the Salaat after every two rakaat
Qadha	قَضَاء	Religious practise performed after due time
Qari	قَارِئ	One who recites the Qur'an correctly
Qaniteen	قَانِتِينَ	The obedient
Qisas	قِصَاص	Retaliation
Qiblah	قِبْلَة	Direction in which one faces; direction of Kaabah
Qintaar	قِنْطَار	Equal to 12 000 Dirhams (or Dinars)
Qir'at	قِرَاءَة	Recitation of the Qur'an
Qiyamah	قِيَامَة	The Day of Judgement
Qiyam	قِيَام	Standing posture in the Salaat
Qiyam-ul-Lail	قِيَامُ اللَّيْلِ	Standing in prayers during night
Qunoot	قُنُوت	Obedience to Allah
'Qunoot'	قُنُوت	Special Invocation in 'Witr' Salaat
Quran-Hakim	قُرْآنِ حَكِيم	Glorious Qur'an
Qurb	قُرْب	Nearness
Quresh (Qureysh)	قُرَيْش	A famous tribe of Arabs to which the Prophet belonged
Qurraa	قُرَاءَة	Plural of 'Qari'
Qutbul Irshad	قُطْبُ الْإِرْشَاد	A title meaning 'great servant'
Qutbus Sakha	قُطْبُ السَّخَاةِ	Highly generous person
"R"		
Rabat	رَبَاط	Guarding the boundries of Islamic Territory
Radhiyallaaho Anho	رَضِيَ اللهُ عَنْهُ	May Allah be pleased with him
Radhiyallaaho Anha	رَضِيَ اللهُ عَنْهَا	May Allah be pleased with her
Rafi'ah Khafidha	رَافِعَةٌ خَافِضَةٌ	That which raise lowly and humble the proud (Day of judgement)
Raahib	رَاهِب	A man (of the previous Ummah)
Rahmatullah Alaih	رَحْمَةُ اللهِ عَلَيْهِ	Blessing of Allah be upon him

Rayhaan	زَيْحَان	Sweet smelling flowers
Rak'at, Rak'ah	رَكْعَة	A unit of prayer, involving Qiyam, one ruku and two sajdahs
Rakaat	رَكَات	Plural of 'Rakat'
Ramadhan	رَمَضَان	The month of Fasting
Rasulullah	رَسُولُ اللَّهِ	The Messenger of Allah
Rasul	رَاسِل	Narrator (of a Hadith)
Rahmat	رَحْمَة	Allah's Mercy
Ridhwaan	رِضْوَان	Angel in charge of Paradise
Riwayat	رِوَايَة	Narration of Hadith
Rizq	رِزْق	Provisions
Radghatul Khabal	رُغْصَةُ الْخَبَال	A place in hell filled with mud in the form of blood and pus of its dwellers
Rohban	رُهْبَان	Plural of 'Rahib'
Rohbaniat	رُهْبَانِيَة	Monasticism
Roti (Urdu)	رُوتِي	Bread
Rozah (Urdu)	رُوزَة	Fast
Ruku	رُكُوع	1. A section of the Qur'an 2. Second posture of Salaat
"S"		
Saad	سَاءَة	Name of a Surah of Holy Qur'an
Saaffaat	صَفَات	A Surah of Holy Qur'an
Sab'ul Mathaani	سَبْعُ مَثَانِي	Another name of Surah Fatehah
Sab'ut Tuwal	سَبْعُ طَوَل	The first seven (long) Surahs of the Holy Qur'an
Sadaqah	صَدَقَة	Alms
Safar	صَفَر	Second month according to Hijri (Islamic) calendar
Saghair	صَغَائِر	Plural of Saghir (Small) i.e. Minor sins
Sahabi	صَحَابِي	A companion of the Prophet
Sahaba(h)	صَحَابَة	Plural of 'Sahabi'
Sahih	صَحِيح	Authentic
Sahih Bokhari	صَحِيحُ بَخَارِي	A book on Hadith compiled by Imam Bokhari
Sajdah	سَجْدَة	Prostration (especially in Salaat)
Sajdah Sahw	سَجْدَة سَهْو	Prostration performed to atone for minor errors in the Salaat
Sakeenah	سَكِينَة	Tranquillity
Salaat, Salat	صَلَاة	Islamic way of worshipping Allah
Salaatul-Awwabeen	صَلَاةُ الْاَوْبَابِيْنَ	Non-obligatory Salaat just after Maghrib Salaat
Salaat ul Ishraq	صَلَاةُ الْاِشْرَاقِ	Non-obligatory Salaat a little after sunrise
Salaat ut Tasbeeh	صَلَاةُ التَّسْبِيحِ	Special non-obligatory Salaat involving special praise of Allah
Salaat-ud-Duha	صَلَاةُ الدُّحَا	Non-obligatory Salaat before noon
Salallahu alaihe Wasallam	صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	Blessing and peace be upon him from Allah

Sama ud Dunya	سَمَاءُ الدُّنْيَا	Heaven immediately above the earth
Saq	ساق	Calf of the leg
Sarf	صرف	Etymology – A branch of Grammar
Sayyidul Ambia wal Mursalin	سَيِّدُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ	The leader of all the Prophets (Mohammad)
Sehry	سَهْرِي	Meal before dawn to keep fast
She'bean	شَعْبَان	8th month of Islamic Calendar
Shafaa'at	شَفَاعَات	Intercession
Shahid	شَهِيد	A martyr
Sharah Iqna	شرح إقناع	A commentary on Hadith
Shahwat	شهوة	Passion; Desire
Shakth	شَيْخ	Religious Divine
Shaqliy	شَقِي	Wretched
Sharaab	شَرَاب	Liquor, Drink
Sherah Muslim	شرح مسلم	A commentary on Muslim Sharif (A book of Hadith)
Sherahu Ihyaul Uloom	شرح إحياء العلوم	Commentary on Imam Ghazali's book named Ihyaul Uloom
Sherahus Sunnah	شرح السنة	A commentary on Hadith
Shari'at, Shari'ah	شريعة	Code of Islamic laws
Shaytaan	شَيْطَان	Satan (Devil)
Shayateen	شَیَاطِين	Plural of 'Shaytaan'
Shirk	شِرْك	Setting up partners with Allah
Shu'bul Imaan	شُعَبُ الْإِيمَانِ	Sections of Imaan
Shura	الشُّورَى	Name of a surah of the Qur'an
Shuruh-e-Hisn	شُرُوحِ حَسَنِ	Commentaries on Hisne Haseen
Sirat	سِرَاط	Way, path
Sirri	سِرِّي	Quiet (recitation of Qur'an in Salaat)
Soofia	صُوفِيَّة	Plural of 'Sufi'
Sowm	صَوْم	Fast
Sowar	سُور	Plural of 'Surah'
Subhaanakallahumma	سُبْحَانَكَ	O Allah, Thine is the Glory
Subhaanallah	اللَّهُمَّ	Glory to Allah
Subhana Rabbiyal Azim	سُبْحَانَ رَبِّيَ الْعَظِيمِ	Glory to my Lord, the Great
Subhanahu wa Taqaddas	سُبْحَانَهُ وَتَعَالَى	Glorious and sacred (Allah)
Suffah	صُفَّة	A raised platform in the Mosque of the Prophet at Madinah
Sufi	صُوفِي	A Mystic
Sajdah	سُجْدَة	Prostration
Sujood	سُجُود	Plural of Sajdah
Sulook Ilallah	سُلُوكٌ إِلَى اللَّهِ	Path of the Mystic towards Allah
Sunan	سُنَن	Plural of 'Sunna'

Sunnah Muakkadah	سُنَّةٌ مُؤَكَّدَةٌ	Regular Practice of the Prophet
Sunnat, Sunnah	سُنَّةٌ	Practice of the Prophet
Surah	سُورَةٌ	A chapter of the Holy Qur'an
Surah Al-Furqan	سُورَةُ الْفُرْقَانِ	Name of a Surah in the Qur'an
Surah Al-Hadid	سُورَةُ الْحَدِيدِ	-do-
Surah-e-Akf-Lam-Mim-Sajdah	سُورَةُ الْاٰكْفَلَامِ سَجْدَةٍ	-do-
Surah Kauser	سُورَةُ الْكَوْثَرِ	-do-
Surah Al-Qamar	سُورَةُ الْقَمَرِ	-do-
Surah Ar-Rahmaan	سُورَةُ الرَّحْمٰنِ	-do-
Surah Baqarah	سُورَةُ الْبَقَرَةِ	-do-
Surah Faatihah	سُورَةُ الْفَاتِحَةِ	-do-
Surah Faatir	سُورَةُ الْفَاتِرِ	-do-
Surah Ibrahim	سُورَةُ الْاِبْرٰهِيْمِ	-do-
Surah Ikhlaas	سُورَةُ الْاِخْلَاصِ	-do-
Surah Mulk	سُورَةُ الْمُلْكِ	-do-
Surah Qadr	سُورَةُ الْقَدْرِ	-do-
Surah Tabarak-Al-Lazi	سُورَةُ تَبٰرَكَ الَّذِي	-do-
Surah Ta Ha	سُورَةُ طٰهٍ	-do-
Surah Waqiah	سُورَةُ الْوَاقِعَةِ	-do-
Surah Was-Saffat	سُورَةُ الصّٰفّٰتِ	-do-
Surah Yaaseen	سُورَةُ يٰسٍ	-do-

"T"

Ta'aam	طَعَامٌ	Food, Meal
T'awwudh	تَوَكُّدٌ	Seeking Allah's refuge against Satan
Taabi'ee	تَابِعِيٌّ	A Muslim who has seen or met any one of the Sahabah
Taabi'een	تَابِعِيْنَ	Plural of the 'Tabai'.
Tabligh	تَبْلِيغٌ	Preaching Islam
Taghabun	التَّحٰبُّنِ	Name of a Surah of the Holy Qur'an
Tahajjud	تَهَجُّدٌ	Non-obligatory Salaat between Midnight and the dawn
Tahill	تَهْلِيلٌ	Recitation of "Kalimah Tayyabah"
Tahmeed	تَعْمِيْدٌ	Recitation of words on praise of Allah viz Alhamdo-Lillah
Tahzibul-Kamal	تَهْذِيْبُ الْكَمَالِ	A book on names of narrators of Hadith
Tajalli	تَجَلَّى	Radiance
Tajweed	تَجْوِيْدٌ	Reciting the Holy Qur'an with proper intonation
Takbeer	تَكْبِيْرٌ	Recitation of words Allah-o-Akbar (Allah is Greatest)
Takbir Tahrima	تَكْبِيْرٌ تَحْرِيمِيٌّ	Saying Allah-o-Akbar at the commencement of Salaat

Ta'lim	تعليم	Teaching
Talqih	تلقين	A book of religion
Tambih-ul-Ghafilteen	تنبيه الغافلين	A book of sermons
Tanqih-ur-Ruwat	تنقيح الرواة	A critical review of narrators of Hadith
Taraweeh	تراويح	A sunnat salaah offered (in congregation) after Isha during Ramadhan
Targheeb	ترغيب	A book on religion by Munziri
Tarteel	ترتيل	Careful recitation of the Qur'an with due regard to the rules
Tasawwuf	تصوف	Sufi-ism
Tasbeeh	تسبيح	1. Glorifying Allah 2. Rosary
Tasbeehat-e-Fatima	تسبيحات فاطمه	Recitation of Subhan-ullah 33 times, Alham-do-lillah 33 times, and Allaho-Akbar 34 times after every Salaat, initially enjoined by the Prophet on his daughter Fatima
Tashahhud	تشهد	A prayer recited while sitting (Qa'adah) after every two rakaat of Salaat
Tashdid	تشديد	Doubling of letters in Arabic words
Taubah	توبه	Repentance
Tauheed	توحيد	Faith in Allah as the Sole Lord
Tawaf-i-Qudoom	طواف قدوم	Circumambulation of (going round) the Ka'bah on first arriving in Mecca
Tawakkul	توكل	Reliance on Allah
Tazkirah-e-Qurtubiyah	تذكيره قرطبه	A book on religion
Tazkiratul-Khalil	تذكرة الخليل	A biography of Maulana Khalil Ahmad, a saint and scholar of Saharanpur (India)
Thareed	ثريد	A kind of food made with gravy and bread
Thawab	ثواب	Spiritual Reward
Tabrani	طبرانی	A book of Hadith compiled by Imam Tabarani
Tilawat, Tilawah	تلوة	Recitation of the Holy Qur'an
Tirmizi	ترمذی	A collection of Hadith by Imam Tirmizi
Toor	طور	A mountain in the valley of Sina
Turanj	ترنج	Citron
"U"		
Ulama-e-Kiram	علماء	Plural of 'Aalim' (Scholar of Islam)
Umm	أم	Mother
Ummah, Ummat	أمت	Followers of a Prophet (viz Muslims)
Ummul Momineen	أم المؤمنين	Mother of the believers (any wife of Holy Prophet)
Umrah	عمرة	Circumambulation (going round) of Ka'bah and other rites on a visit to Mecca
Usul-e-Fiqh	أصول فقه	Principles of Islamic Jurisprudence
Ummat-i-Mohammadi	أمت محمدیه	The followers of Mohammad

Ustad	اُستاد	Teacher
Urdu	اُردو	The national language of Pakistan
"V"		
Vail	وِیَل	Pit of Grief
"W"		
Wa-Alaikumus-Salam	وَعَلَيْكُمُ السَّلَام	Response to the greeting of Muslims saying 'and peace be upon you too'
Wajib	وَاجِب	Almost obligatory
Wabeham ilka	وَبِعَمَلِكَ	And with Thy praise
Watabarakasmuka	وَبَارَكَ اسْمُكَ	and Blessed be Thy Name
Wata-Ala-Jeddoka	وَعَالِي جَدِّكَ	and exalted is Thy Greatness
Wa-La-Isha-Ghairuk	وَلَا إِلَهَ غَيْرُكَ	and there is none worth of worship except Thee
Wasful Imaan-Lish-Shu'abi	وَصَفُ الْإِيمَانِ لِلشُّعْبِ	A book on religion
Wazifa	وِظْفِه	Specified task, position, Scholarship, maintenance allowance, profession
Witr	وِتْر	Compulsory Salaat of 3 Rakaat following Isha
Wudhu	وُضُو	Ablutions
"Y"		
Yarhamo Kallah	يَرْحَمُكَ اللهُ	Allah's Mercy be upon you
Yusuf	يُوسُف	Name of a Surah of the Qur'an and name of a Prophet
Yunus	يُونُس	Name of a Surah of the Qur'an and name of a Prophet
"Z"		
Zakaat	زَكَاة	Obligatory charity payable on wealth
Zaariyaat	ذِيَات	Name of a Surah of the Holy Qur'an
Zikrullah	ذِكْرُ اللهِ	Remembrance of Allah
Zilqadah	ذِي قَعْدَةِ	11th month (according to the lunar appearance) of Hijri Calendar
Zubab	ذُبَاب	Ominous, flies
Zuhur	ظَهْر	Afternoon
Zumar	زُمَر	Name of a Surah of the Holy Qur'an